

THE BRETHREN'S EVANGELIST

A Religious Weekly,
Having the BIBLE for its Creed.

H. R. HOLSINGER, Editor.

ASHLAND, O., JULY 28, 1884.

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OUR PROGRAMME.

In order to attend to some important business in connection with Ashland College, we propose to make the following visits. Where the time is not definitely fixed, we shall be pleased to have correspondence with regard to appointments in the parts specified. As for instance, in Indiana and Kansas. This is no pleasure trip, but one of great sacrifice and hard work. It is also not strictly speaking a missionary tour. We mean to do all the preaching we possibly can in the time allotted to each place, and will leave the local arrangement to the churches, asking only that we have one appointment in each church where we may have the best attendance of the membership. The following is our programme:

July 26-28—West Independence, (Fostoria) O.
 July 30, 31—Fair Haven, Ohio.
 Aug. 1st —Black River, Ohio.
 " 2nd, 3rd—North Liberty, Ohio.
 " 4th, —Buckey City, "
 " 5th, —Louisville. "
 " 6th, —Dayton. "
 " 7th, —Bare Creek. "
 " 8th, —Farmersville, "
 " 9, 10, —Fairview. "
 " 11th, —Rush Creek. "
 " 12, 13,—Home.
 " 14-17,—Botetourt Springs, Va.
 " 18-20,—Washington county, Md.
 " 21-31,—Morrison's Cove, Pa.
 Sept. 1-2 —Conemaugh church. "
 " 3-4 —Conemaugh town. "
 " 5-6,—Johnstown. "
 " 7th,—Somerset. "
 " 8th,—Stony creek. "
 " 9, 10,—Berlin. "
 " 11, 12,—Meyersdale. "
 " 13, 14,—Home.
 " 15th,—Huntingdon, Ind.
 " 16th,—Antioch, "
 " 17-19,—Other parts of Indiana to be arranged by correspondence.
 " 20-22,—Middlefork, Ind.
 " 25-28,—Auburn, Ill.
 " 29-Oct. 5,—Black Hawk county, Iowa.
 Oct. 7-9,—Falls City, Neb.
 " 10-12,—Brown county, Kansas.
 " 13-27,—Other parts of Kansas, to be arranged by correspondence.
 " 28th,—Homeward.

Interested parties may receive any address or information desired by reference to the "List of Brethren churches," published in last week's paper, and to the list of ministers in the Brethren's Annual.

H. R. HOLSINGER.

THE DEMANDS OF THE BRETHREN CHURCH.

No. 4.

As we said in our first article, of ministers, we may as well say of the laity, that what the church needs at this time, and should have at all times, is a consecrated membership. Membership in the body of Christ implies conversion, a new creature. That creature is a child of God, having the mind of Christ; with his affections upon things above, where Christ is. Belonging to this family he will take a deep interest in the welfare and advancement of all its interests. As every loyal member of a family desires the prosperity of that family, so every Christian desires the success of the cause of Christ. And if we desire its success we will work for it, and our efforts will always be commensurate with our interest in its success. If we greatly desire that it may succeed, we will make great efforts to advance its interests. Where no effort is made to advance the kingdom of Christ there is evidently but little interest felt in the work. As activity is an indication of physical health, so usefulness in the church of Christ is an evidence of spiritual life. While, therefore, the demands of the church call loudly for the best efforts of all its membership, it is equally essential to the life of each member of the body that such assistance should be given. And we desire with the apostle, that ours should learn to maintain good works for necessary uses, that they may not be unfruitful. Titus 3: 14. "Not that I desire a gift, but I desire fruit that may abound to your account." Phil. 4: 17. The alms which we bestow do not only relieve the wants of the poor, but they bring upon us the blessings of heaven. Matt. 6: 4. The same may be said of all other Christian works. If, therefore, we shall be enabled to inspire any degree of zeal in our brethren, it will answer the double purpose of assuring their individual hope, and increasing the revenues of the church. Both are very worthy and desirable ends.

We have long felt the need of more devotion among the laity; especially in the matter of helping the cause. We would not so much as intimate that there is not as much piety among the laity as with the ministry, but in the item of work the laity has been sadly remiss. It is, however, all to be attributed to a defective system of teaching, as has already been intimated. This we have also endeavored to correct. And all we need to do is to carry out our improved system of church government, adopted at the Dayton Convention. Our former system was very defective. It had no provision for the support of the Gospel ministry. The Gospel of Christ has made abundant provision for the support of its ambassadors. Its author well knew the important relation they maintain to the success of the work; and hence their recognition and protection.

To establish our minds in this fact let us examine the word of the Lord carefully and thoroughly upon this point. "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9: 13, 14. "Let him that is taught in the word communicate unto him that teacheth in all good things." Gal. 6: 6. "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." Roman 15: 27. "Let the Elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the scripture saith, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. And the laborer is worthy of his reward." Quite a little chapter of scripture upon the subject, is it not? And all quite definite and to the point. It could not well be made more plain. If we are allowed to paraphrase, it tells us that it is the duty of those who have the gospel preached to them to supply the temporal wants of those who do the preaching, for the Lord has ordained that those who preach the gospel shall earn their living by their preaching. It draws additional force to this instruction, if such a thing is possible to inspiration, by reference to the fact that the same provision for the support of the minister of God had been made in the former dispensation; for they that ministered about holy things lived of the things of the temple. He also refers to the reasonableness of this arrangement, for "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Let us also philosophize a little farther upon the propriety of the plan of the Lord.

Equity, and equality, are common rules or doctrines of the religion of Christ. It would not be equitable nor reasonable that the minister should do the preaching and at the same time earn his living at some other employment, while the membership enjoyed the preaching of the word without any expense. It would be making unjust and unfair discriminations. But when each member of the church will bear an equal part of the expense of supporting the gospel, there will be equal-

ity and fairness. While the minister is laying up a store of information to impart to them from the pulpit, the members are engaged in their various ways making money; and if his profession brings him nothing, he will have no means of support. If, for instance, the minister could support himself and prepare and deliver ten sermons a year, each of the other members of the congregation with equal capabilities, should do an equivalent amount of support to the ministry. If then, in a congregation of ten members, each other member should do as much as the minister, it would furnish the church with one hundred sermons a year. If they cannot or do not wish to do their share in preaching, let them furnish their share in bread or cash or both, and let the minister do the preaching. He will thus be enabled to do ten times as much preaching. And this would be equality, and each would be serving in that to which each is best adapted, the cause of Christ would prosper and the ordinance of the Lord would be observed and we could hope to receive the blessing of heaven.

The Brethren church is not wealthy, but if this course will be pursued, we can perform an amount of preaching that will astonish even ourselves. And the result would, no doubt, be equally astonishing. And there will not only be an increase in the quantity of the preaching, but the quality will be vastly improved, for the more preparation a man makes, and the more he applies himself to his work the more efficient he becomes.

Now, this course is strictly in accord with our creed, and as it is reasonable and plausible, may we not hope that it will be put into practical operation? Let us go earnestly and systematically to work, putting into operation the machinery of the church, as the Lord has provided it for us, and glorious success will follow.

SABBATH SCHOOLS.

No. 2.

In the organization of the Sunday School must lie its effectiveness. Here will be shown its strength or weakness. The systematic clock-work manner with which banks, manufactories, stores, and day schools are conducted, explains the vast amount of work that they perform. If any of the above divisions of labor should be conducted in an unskilled, unscientific way, the result will be, as it should be, a failure. There is no excuse in the business world, for carelessness or lack of system. The same is true in the church. When a manufacturer wishes to engage in business, having everything ready for the employment of laborers, his first work is to select a foreman that he can depend upon—one who thoroughly understands the business and is capable of conducting it—and then he is ready for the employment of the remaining required force. He now employs mechanics who are qualified to perform the work—each for a particular part of the whole industry, then he is ready for his business and will, if he has carefully selected his employees, successfully conduct his industry. Under other circumstances, he need not expect to succeed, because he has not thoroughly organized for the work at hand.

In the Sunday school the same care is required in the selection of officers, that it be successfully conducted. The school corresponds to the manufacturer and the manufactory; the Superintendent to the foreman; the workmen to the remaining officers and teachers; and Christians to the articles manufactured.

THE OFFICERS.

Of course circumstances alter cases, and what may be required in one place may not be in another, hence, we shall treat with the average Sunday school and the principle will apply to all. In our opinion the following officers are required and in another article we will probably mention those that would materially add to the effectiveness of the work: Superintendent, Secretary, Treasurer, Chorister, Librarian and Ushers.

THE SUPERINTENDENT.

Who should he be? A lay member. I emphasize this because it is so frequently required of the minister. There are some persons who believe that when a minister is selected, as the servant of the church, he is to do all the work or at least lead in all the work, and in some cases to be a Christian for all the members. The consequence is that the minister breaks down under all this burden—a mild way of expressing failure—the church stagnates, the Sunday school dies, the children wander away, and the devil reaps the harvest. The minister has enough to do, if you provide for his temporal welfare, if he does the preaching, oversees the prayer meetings and social meetings, attends to funerals, and his pastoral work, without giving him the additional care of the Sunday school. The Superintendent should have a good appearance, a winning way, executive force, and Christian zeal—a man fit to be a model man to the children, a Christian.

THE SECRETARY.

The secretary should have the qualities that are required of a book-keeper, a good penman, quick

in calculation, accurate, careful, methodical, attentive to instructions, and—a Christian.

THE TREASURER.

Should be similarly qualified to Secretary.

THE TEACHERS.

Great care should be exercised in the selection of the teachers. In the first place the teacher should be qualified, intellectually, to teach others the "Word of Truth." Secondly, They should be qualified, spiritually, to teach others the "way of eternal life"—religion. To these qualifications I would add that of refined manners, a winning way that will endear them to those whom they are to teach. It is often asked, "Would you allow other than a Christian to teach in the Sunday School?" A person may be qualified to teach the Word of God, in a most satisfactory manner and yet when he would attempt to teach "spiritual things" it would be a case of the blind leading the blind. However, I am not one who thinks any Christian can teach the Scriptures better than a well qualified moral man, for, how can one teach that which he does not know? Again, member of church and Christian are so confounded that this might be a fruitful source of controversy. If it is impossible to find a Christian who is intellectually qualified, then it will be time to call upon some one else.

THE CHORISTER.

One of the most attractive, interesting and profitable features of the Sunday school is the music. Poor music will, at least, embarrass any Church or Sunday school, particularly a Sunday school. In the church, I am wedded to good "old fashioned" sacred music, but, in the Sunday school, which is composed principally of children, something full of life and spirit is required. Without a competent director the music will ever be—a melancholy procession. The director or chorister should understand music and be capable of leading in the singing. There is quite a difference in these two qualifications as some of us well know. He should have confidence in himself and be able to inspire a corresponding confidence in others. He should be a leader.

The qualifications for Librarian and Ushers are easily perceived when we discuss the duties of these officers which will be the subject of our next paper.

The method of selecting these officers may be determined by the customs of the locality, by ballot, by acclamation, or, a very good way, by a committee. The method is not so important, if the proper persons are secured. H. F. H.

THE BETHLEHEM BRETHREN CHURCH.

On Monday, 14th instant, we assisted in the organization of a Brethren church in Carroll county, Illinois. It is composed of former members of the Milledgeville German Baptist church. The meetings were held at the house commonly known as the "Duchtown meeting house." We preached at the same place over Sunday, to good and attentive audiences.

Some weeks ago, by the maneuvering of the elders, brother Henry H. Meyers was expelled from said church against the majority of the church, for no offence except having been instrumental in getting brother J. H. Worst to preach at that place. The result was that a number of other members withdrew from their church. Being in sympathy with the Brethren creed they desired to be identified with us more fully. Accordingly we went to their assistance and after several seasons of worship with them, and preaching to them from our creed, explaining our platform and answering all their questions to their satisfaction, an organization was effected, consisting of thirty members, and having among them a minister and one deacon. As the people were very busy, being in the midst of haying, a meeting was held on Sunday afternoon, at which the most important part of the organization was attended to, the secular part being left for Monday evening.

QUERIES AND ANSWERS.

Will you please explain 1 Peter 3: 19?

F. SMITH.

This is one of the many passages that will never be satisfactorily explained in this life. Our best commentators differ as to its meaning and strange to say, that each one thinks his particular explanation is better than that of everybody else. It is all guess work at the best, and we prefer not to attempt any interpretation. If you require the opinions of others we can readily give you them.

Who is the author of the Epistle to the Hebrews? I notice that some dispute that it was Paul. Can you give any satisfaction on this question?

W. R. T.

Barnabas, Clement, Bishop of Rome, Luke and Apollas have been credited with the authorship. However the weight of testimony is in favor of Paul. The principal evidence in favor of Paul is the style and the benediction with which it closes—"Grace be with you all." This is the way in which he closed his other thirteen epistles.